

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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EXCUSES.

BY ELDER JOHN BURROWS.

There is a natural feeling within the mind of every individual, leading him to justify himself for the course he pursues; but the making and use of excuses, paltry, empty and unreasonable, for the commission of any wrong or evil act, should be avoided by all, as such things have a tendency to lead the mind astray from light into darkness, and from truth into error. Ever since Satan rebelled, and was cast out from heaven with all those who merited the same fate, there has been a mighty combat betwixt the two great powers of good and evil, and Satan has often striven, by this plan of excuses, to thwart the designs of the Almighty, and bring about his own purposes; still this plan, like all others used by him, has, in the majority of instances, proved futile and unsuccessful, and this is clearly shown in many cases, from the time of the transgression of our first parents in the Garden of Eden, up to the present time. When Jehovah had finished the creation of this beautiful world, and devised laws to direct the pro-

gress of nature in the animal, vegetable and mineral kingdoms, all was order, harmony and unity, and flowers and fruits shed forth their rich perfumes. In the designs of Providence, two intelligent beings came forth, and when they were clothed with immortality, they stood forth as king and queen of a universal Eden; but we read that before the Lord left them, he gave unto the man the following striking commandment, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." As is well known, after this commandment was given, Satan made his appearance in the Garden, and he, understanding that if he could cause Adam and Eve to disobey the commandment which the Lord had just given to them, it would bring them under renewed responsibility, tempted and induced the woman to partake of the forbidden fruit, and she, in turn, tempted and induced the man, who, regardless of

the grave sentence "thou shalt surely die," also partook of the forbidden fruit, and as the poet says, "Brought death into the world and all our woe." Thus our first parents transgressed; but shortly after they heard the voice of that Being who gave the important commandment, inquiring of them why they had transgressed, and they were provided with excuses. The woman blamed the serpent, and the man the woman, doubtless thinking that their paltry excuses would, to some length at least, extenuate the crime which they had committed. But no, the Almighty Creator had spoken, and his words being truth, were changeless and firm as eternity. Hence the evil results of disobedience followed, and sin, misery and death were entailed upon the human race.

The excuse of Cain for slaying his brother Abel, did not prevent the curse of God from coming upon him; and the excuses made by the antediluvians, for rejecting the warning voice of Noah, only led them on till the flood overtook them.

The excuse of Moses, that he was not eligible to accomplish the important mission which the Lord gave him, did not relieve him of his great work, nor did the excuse of Saul for saving the best of the flocks of the Amalekites, justify him for such disobedience, and consequently he was punished. The excuses offered by the Jews for rejecting the Messiah, did not hinder the Lord from destroying their cities and dispersing them. He came to introduce a plan that would redeem the human family, and it was only by the doctrines that he taught being obeyed, that would save mankind from their former sins. In consequence of rebellion, the authority of the Priesthood was taken from the earth, and has been absent for nearly eighteen hundred years; but it has pleased the Lord, in his infinite goodness and mercy, to restore it again, that the human family may be left without excuse. But alas! how few there are who are willing to re-

ceive and obey its holy principles! So it was anciently. Never was a picture drawn more correctly than the one by our Savior, in the parable of the great supper, which is recorded in the 14th chapter of Luke. "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Such was the condition of the people in the days of Jesus. He offered them principles of eternal life which they rejected, and strove to vindicate themselves for so doing. And as it was in His days, so it is now. Those who receive and obey the Gospel in sincerity, become participators in its joys and blessings, and desire to see their fellow-beings made happy also; hence the duly called and authorized servants of God go forth to preach, and in doing so meet with hundreds of individuals who will admit the truth of the principles which they hear advocated, but strive to justify themselves for not obeying them, by such excuses as "I do not doubt the truth of your principles, but if I were to become a Latter-day Saint, my friends would no longer respect me as a Christian." Others will say, "I like the Latter-day Saints because they are such a united people, but if I were to join them, I should forfeit the good will of all my friends." To such we would say, Come forth like intelligent beings, and use your free-agency for your salvation, bearing in mind the words of our Savior, which are contained in the same chapter from which we have quoted, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Nothing serves more effectually to lighten the calamities of life than steady employment.

Nature is a book of sweet and glowing purity, and on every illuminated page the excellence and goodness of God are divinely portrayed.

DIALOGUE

BETWIXT THE REV. BUTTERMOUTH POUNDTEXT, M.A., AND HIS HIGHNESS THE MAHARAJAH DULY SEEK KNOWLEDGE, OF THE PROVINCE OF JUGGERNAUT-CONAH, IN INDIA, THE MAHARAJAH BEING ON A VISIT TO ENGLAND.

BY ELDER WILLIAM LEWIS.

Mr. Poundtext, after exchanging the usual compliments, said, I am glad to perceive by the improved appearance of your highness, that the climate of our beloved Christian country seems to agree with your constitution.

The Maharajah.—May the shadow of your Christian reverence never be less. I thank you for the unmerited interest you take in my welfare. The changes I have undergone, the objects I have seen, and things I have heard of and read about, all combine to make my visit interesting. The Christian Bible and other religious books with which your reverence has so kindly supplied me, together with various newspapers, magazines and publications, have made a deep impression upon my mind. I have also heard your reverence and other Christian ministers preach, and have been led thereby to peruse the Bible, and draw various comparisons and inferences.

Mr. P. (with clasped hands and upturned eyes)—And may God grant that your highness be convinced of its important truths, renounce idolatrous Hindooism, and embrace Christianity; aye, that soul-stirring, civilizing religion founded by the Son of God himself. Oh! that the dark, benighted heathen nations of the earth could, like your highness, be able to read, and were possessed of the Bible! They would be no longer dark, wretched and miserable.

The M.—It must be a wonderful book that could effect such a marvelous change in the morality of a nation. What visible change, sir, would there be in India, for instance, should the whole of the people, like the English nation, become professors of the modern Christian religion? Is there any contrast betwixt the two nations at present?

Mr. P. (springing to his feet).—

Contrast! Contrast did you say? Oh! that I could find language forcible enough to portray it. Contrast! Why, in the first place, instead of heathen temples and hideous images, you should have Christian churches and readable Bibles; instead of mystic priests and hordes of idol worshippers, you should have Christian ministers and decent congregations, such as you see at Christian places of worship in England, dear England, the land of Bibles and freedom of worship, the garden of Christianity and the centre of civilization, the land of wholesome laws and the sanctuary of freedom—the, the, oh dear what shall I say? (Sits down overcomes with emotion).

The M.—But suppose, sir, we did not understand the Bible and Christianity as you do?

Mr. P. (recovering himself)—Understand it! God bless your highness, it is so plain that “the wayfaring man though a fool need not err therein,” especially in this enlightened age of literature, the noontide time of blazing Gospel light. All people who can read may judge for themselves.

The M.—That is fortunate, sir, for really I cannot draw such a glowing picture of English civilization and religion as that which you have so forcibly portrayed. The Bible shows me the effect of religion on congregations and communities in former ages, the newspapers, magazines, and my daily observation, show me the same in the present day. If England is the garden of civilization, I must say with Napoleon I., that she contains many bitter weeds. If the centre of civilization is here, by the bones of my ancestors! what must the outskirts be? Let us take a glance at the other side of your reverence’s high-colored picture. England is the land of fat and lordly bishops, and half-starving,

mendicant curates; the land of jails and gallows-trees, the result of crime and rapacity; the land of gin palaces and brothels, promoters of drunkenness, poverty, disease, misery and death! A great portion of her respectable Sunday congregations present a different spectacle on Saturday nights. In short, sir, all the ills complained of by Isaiah, Jeremiah, and other Bible Prophets, as existing in their days, are magnified a thousand-fold in Christian England. If the same jealous God lives now as the Prophets of the Bible used to call upon, the cry of the injured widow and orphan, the oppressed hireling and the destitute, must ascend with redoubled energy from Christian England, where virtue is bartered for money, and wealth and poverty take up their joint abode. Look at America, which has been colonized and shaped after the fashion of your English civilization, and well supplied with Bibles. The two Christian governments, Federal and Confederate, have been praying to the same God for help to kill each other. With a Bible in one hand, and a knife in the other, they have been cutting each other's throats for four years, urged on by some of their most prominent Christian ministers, for a Christian purpose no doubt. These things I have learned since coming to your country. May the gods of India preserve her from such civilization as that. Sahib, I would recommend you to recall your foreign missionaries from the outskirts of civilization, and purify its alleged inmost heart, ere you attempt to extend its outskirts any further, for your own Bible tells me that a bad tree cannot bring forth good fruit. If the head of the fountain be unclean, the stream must be polluted. What says your reverence?

Mr. P. (gloomily)—Well, I must confess that the picture your highness has drawn, shows the unfortunate state of our non-professing population;

still their bad practices cannot affect Christianity, since they act contrary to its mandates.

The M.—Suppose, sir, I take that for granted. I may, surely, hope that the legislators of this great nation must be good Christians—your bishops, lords, and honorable commons—they should be representatives of the intellect, power and morality of the nation!

Mr. P. (warmly)—The pride and hope of old England—the mainstay of her glorious Constitution. Maharajah, we are proud of our worthy representatives.

The M.—It is lamentable that such powerful and well-disposed persons do not enact laws to put down the causes of the grossest of the immorality that exists.

Mr. P.—A work of time, Sahib, a work of time. We are improving and progressing, let us hope for the best. Let me, however, recommend your highness to dismiss those gloomy and disagreeable thoughts, and to study the DOCTRINE of the Christian faith. When we shall have the pleasure of meeting again, I trust your highness shall have made yourself conversant with those principles which, I hope, shall be the subject of conversation at our next interview.

The M.—Agreed, sir, since you have admitted that your legislation and morality are improving hand in hand. "The noontide blaze of Gospel light" must, I presume, follow in their wake, and the picture brighten. When you shall condescend to call again, I shall have some questions to ask respecting your doctrines, but for the present I wish your reverence good evening.

Mr. P.—Good evening, Maharajah, good evening. (Muttering to himself in the street) These heathens are prying fellows, I'm blest if they a'int. It is fortunate for our missionaries that the heathen have to take for granted all they say.

(To be continued.)

A GOOD EXAMPLE.—I never am in debt one shilling. Poor people ought always to pay ready money, by which means they live as if they were rich. By not doing so, the rich often live as if they were poor, and die insolvent.

HOW TO PREACH THE GOSPEL.

BY ELDER HYRUM P. FOLSOM.

After obeying the first principles of the Gospel, and receiving a knowledge of its being true, then comes a strong desire to preach it to others. We are apt to think then that our friends will all believe it, for it is plain to us, and as our Savior declared, so simple that a fool or a wayfaring man need not err therein. And yet, although we strive hard, it is difficult for us to accomplish much, and we wonder how it is that others cannot see as we do; but we must consider that we, through our obedience, have received the Spirit of the Lord to enlighten our minds, and that as Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Many have borne a good testimony which would have had a beneficial effect, if they had been kept in the same place until the time came for them to preach again, but through the want of a proper example being shown by them, the value of their instructions was lessened. It is an old adage, that "actions speak louder than words," and we have an illustration of this by looking around us. We hear and read of the things that have been and are taught by kings, queens, Popes and Pontiffs, but find that they are not practising the things they teach, and that wickedness and abomination surround us on this account. God has spoken through his servants, and told them he would visit the earth with wars, plagues, pestilence and famine, and in order that we might escape these things, he has commanded us, both by ancient and modern revelation, to come out of Babylon, that we be not partakers of her sins, nor receive of her plagues, for her sins have reached unto heaven, and He hath remembered her iniquities. To gather is a good way to preach. In order that the people may be left without an excuse, we are commanded to preach unto them, and as we have been preaching to them by words, let us preach by example, and be very careful that our own words do

not condemn us, for if we preach one thing and practice another, they will think our religion vain, and so it would be in preaching by example; we will cause them to seek our company, and ask how we are able to have such peace and happiness in our families, then we can tell them that the Spirit of God brings those blessings, and through obedience to his commands they can get them. This kind of preaching will be lasting. In order that we may accomplish this, we want to call our families together at a proper time, morning and evening, and ask our Father in heaven to give us a portion of his holy Spirit to guide us, that we may perform all things with an eye single to His glory. If we wish the food we eat to strengthen us, we must ask him to bless it; for Jesus has said, If ye ask anything of the Father in my name, nothing doubting, it shall be given you, and also, If ye are not one, ye are none of mine. Then let us be one in offering up our prayers, and in performing these sacred ordinances let there be order and quietness in the house, and with one accord let our prayers ascend, then we will be able to obtain the blessings asked for. Do not insult the Lord by performing these ordinances when one half of the family are running about the room, making such a noise that you can hardly hear yourself pray, or give thanks to God. Teach these kind of things to your children when they are young, for "as the twig is bent, so the tree is inclined;" learn them to respect you and your words, and they will respect the Lord, his servants and ordinances; and those older than themselves; then the people will see that we are a people as we profess to be, zealous of good works, desiring to practice what we preach. This will cause them to investigate for themselves, and in doing so with an unprejudiced mind, they will see that "Mormonism" is superior to the man-made systems of the present day, under the cloak of

religion, and they will embrace it. This kind of preaching will convert them and save us all in the kingdom of God. It is also necessary for us to put in practice these things, that we may purify ourselves from all the evil which the inhabitants of the earth have fallen into since the authority of the Priesthood was taken from them. This, however, was to be restored

prior to the Savior's second advent, and his people were to be gathered from the four corners of the earth to a place appointed, and there build a Temple to the name of the Lord, for him to come to and dwell in. Unless we are careful to obey his servants, we will not be prepared to stand before him when he comes to reign in Mount Zion and in Jerusalem.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 489.)

AMASA LYMAN'S HISTORY.

June 20th. On moving from our camp this morning, four miles, to brother John Cooper's, we found the country around us was visited during the night previous with a terrific storm of hail, which in its destructive course demolished fields of grain and made liberal pruning of the forest over which it passed. And what more directly affected our safety, it held in check, so they could not move, a large mob force that were assembled to question our presence in, or dispute our passage through the country.

We remained near brother Cooper's until the 24th, during our stay here we were visited by some gentlemen from Clay and Ray counties, among them were General Atchison, Col. Sconce, and a Mr. Cameron.

With them the Prophet had an interchange of feeling and sentiment of a conciliatory character, which the Lord blest to our good, thus adding another to the evidences already given, that it was no part of his purpose to expose his servants to the chances of destruction at the hands of their enemies. It was here the Lord signified to the Prophet, to our joy and comfort, that our offering was accepted. While here brother Ezra Thayre was attacked with the cholera, from which he recovered.

June 24th. Moved camp twenty miles, and camped at brother Burket's, two and a half miles from Liberty, the county seat of Clay. Here on the morning of the 25th, several of the

brethren were attacked by the cholera; among the first was Elder John Carter, who had a protracted struggle with the fell destroyer. The following night there were some half dozen of the brethren stricken down, and all lying on the floor in a small apartment. This was a scene that can be more easily imagined than described, to see men stricken down in a moment, and in a short hour the ruddy glow of health displaced by the palor of death.

To see the human form divine, that at the dawn of morning was stately and erect, in all the perfections of manly beauty, to see its perfections and beauty of form melt away in the death struggle of a few short hours. And to think, the sufferers, who are they? the question reaches to and stirs the fountain of feeling within us, for they are no strangers that are writhing at our feet, these are the forms of the loved, the faithful and the brave; with them we had labored—with them we had rejoiced together in the truth; they were endeared to us by the tenderest ties that bind heart to heart, and soul to soul. These are the sufferers for whom there seems to be no rest but in the grave.

I passed the night with the sufferers, in the morning, the company with which I was connected was disbanded. Ere I left, I gave a parting look, breathed a hasty prayer, and tore myself away from the scene of death.

June 26. From this place I went to the residence of brother King Follet. From this until the organization of the

High Council, I passed my time with the brethren who had been expelled from Jackson County, by whom I was kindly entertained.

I then engaged to work for brother Jabez Durfee, who was building a mill for Esquire Arthur. While thus engaged, I was called upon to assist in numbering the people of the Church in Clay county. This led me to form an acquaintance with the Saints generally who had been driven from Jackson county.

In this labor I was engaged until the 11th of August, when I was attacked by the ague and fever, with which I was confined to the house and bed until the 2nd of November. I was, during my sickness, at the house of brother Elias Higbee, whose wife was most kind and unremitting in her attentions to my comfort, as were the Saints generally.

After a partial recovery from my sickness, I received a discharge from the Camp under the hand of Lyman Wight. I then procured through the aid of the brethren a half worn coat that belonged to brother Sidney Gilbert, and on the 23rd of December 1834, I started from Clay county in company with brother Heman Tilton Hyde. We travelled and preached by the way, sharing the fate common to those who called upon the wicked to turn from their sins.

We continued eastward as far as Ohio, where we arrived in Kirtland on the 26th of May, 1835. On our way we held sixty-seven meetings and three Conferences, and in company with brother Elisha H. Groves we built up a Branch of the church in Madison county, Illinois, and baptized others in St. Clair county.

During my present stay in Kirtland, of about three weeks, I was ordained a member of the 1st Quorum of seventies under the hands of Joseph, Oliver and Sidney. The records of my ordination and blessing made by Silvester Smith are lost.

During the short respite from preaching I married Miss Louisa Maria Tanner, the daughter of Elder John Tanner, our marriage was solemnized, by Elder Seymour Brunson, on Wednesday of the week; and the following Monday I was again in the field.

My present course was eastward, mostly in the State of New York, where my labors were rewarded by liberal additions to the Church. My present mission occupied six months of time and extended over 2,000 miles of travel, and the preaching of nearly 200 sermons.

From the time of my return to Kirtland in December 1835, I resided with my father-in-law and attended school through the winter. And in the spring of 1836, I participated in the endowments then given, and in consequence of my ordination to the High Priesthood previous to my ordination as a Seventy, I was at this time connected with the Quorum of High Priests.

The spring of 1836 found me again on my way to the east, in company with Elder Nathan Tanner; we passed through the field of my previous year's labors in Alleghany county, New York, where we were blest in adding several to the Church. While here we witnessed the signal manifestation of the power of God in the healing of the sick.

From this place we continued our travels eastward until we arrived in the town of Bolton, the former residence of brother Tanner, here we preached through the country, in which we secured the attention of the people, but not their obedience to the truth.

While here we met with Father John Tanner, who had been on a mission to the State of Vermont. While here I married Elder Nathan Tanner and Miss Rachel Smith. Brother Nathan remained with his father-in-law, while myself and Father Tanner returned to Kirtland; where I remained the most of the time engaged in work to support my family and in preaching in the country around, once going east as far as Erie county, Pennsylvania.

In this way my time was mostly occupied until the autumn of 1837, when myself and brother Nathan Tanner engaged Mr. Jared Randal to remove us to Missouri, where we joined the Saints in the new county of Caldwell. In consequence of my limited means I went to Fort Leavenworth, where I labored during the

winter. In the spring I returned and engaged in a job of work on the Court House, in the county of Chalon.

On my return home I engaged in labor for George Walters, from which I was relieved by sickness, which was induced by too severe labor in hot weather. From this indisposition I had mostly recovered, when the difficulties, that eventuated in our expulsion from the State, commenced with an affray at an election in Daviess county, in the month of August. On the first alarm I took the field, which I did not leave, until I left the State, the following spring.

The trouble thickened around us until, on my return from a week's excursion to the north of Far West (in company with brother Justus Morse, with whom my family resided), I learned, that the brethren at De Witt were surrounded by mobs in such a way as to preclude any approach to them by the usual ways, in consequence of which we were left in ignorance of their prospects of danger or safety.

On this account the brethren in Far West committed to me the task of finding a way to the brethren that were in the midst of the enemy. To accompany me I selected brother

James Dunn, I then dressed myself in some old soldier pants, and an old and somewhat tattered coat made of a Buffalo robe, and overtopped all with a red worsted cap closely fitting my head. One pocket of my coat was furnished with a pint flask for the spirits we might use, or the effect its possession might have on those with whom we would be likely to come in contact.

Thus attired in our grotesque and uncouth garb, we started across the country to the Missouri river, at a point somewhere above the ferry crossing the Lexington, we reached the river, and when the mantle of night was over us we commenced our search for a canoe, in which to pass down the river; in this, however, we did not succeed, and when the signs of the coming day were discoverable in the east, we found shelter under the edge of a stack of hay by the way, and caught an hour's sleep, and then were up and away; and travelling down the river we found a brother Benjamin Jones, who gave us some breakfast, after which we passed over the ferry, replenished our bottle and passed on through the town, passing several parties who were engaged in discussing the common topic of the day—the Mormons and their enemies.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 12, 1865.

ARRIVAL OF NEW ELDERS.—DUTIES OF THE PRIESTHOOD.

OUR readers will observe from this week's STAR, that a considerable number of Elders have arrived this year on Missions to Great Britain, Scandinavia, &c. The majority of them are men of experience, who have borne the burden and heat of the day, who have been in similar positions before, and filled them honorably, and we heartily wish them God speed in their future labors for the

advancement and spread of the Gospel. We had the pleasure of meeting with them all in Liverpool, and imparting to them such instructions as were suitable for their circumstances, and we were gratified with the nature of the spirit they appeared to be in possession of, the unity which characterized them in their actions towards each other, and the good feeling exhibited by them in regard to the appointments given unto them.

It would be but to repeat a truism accepted by every Latter-day Saint, to say that a weighty responsibility rests upon all clothed with the Priesthood, and sent forth to preach the Gospel. Upon their actions hang the prospects of success or the chances of defeat. If a Branch or a Conference is in a healthy condition, then we can rest assured that those who are placed to take cognizance of, and charge over its affairs, are men who are diligent and prayerful, and who, realizing fully what their calling and election is, strive to make it sure, by their example sowing the seeds of life and vigor in the hearts of those around them. And when we see a Branch decaying, or a Conference decreasing, we may almost rest assured that the fountain is impure, the channel through which instruction ought to flow choked and narrowed, retarding the progress of the truth, and the love and harmony which should exist in connection with the Gospel, absent from the chapel, the council and the family hearth. We wonder, sometimes, if the Elders who have stumbled on their pathway, and become subservient to the powers of evil, have ever for one moment considered the immense results which would flow from the course they seemed half inclined to pursue, or deemed that its effects would extend far beyond the scope of their limited vision, and leave their impress and stamp upon times and people far distant and remote. Philosophers tell us that there is a law which acts so, that there is not a sigh that ever has been breathed, not a curse nor a blessing that ever has been spoken, but what, when it leaves the lips of man, travels on, reverberating and rolling continually through space. And although this may be deemed a fanciful, exaggerated idea, we are confident that all these things, every action performed, more especially by those holding the Priesthood, leaves an indelible impress upon the spiritual world, the mind of man, although it should not exercise any visible effect upon the material universe. Even although those placed over the Saints may not openly violate the laws of God, there are feelings which they may immoderately indulge in, the inordinate use of which will clog and obstruct all their labors, however well meant they may be. Unless an Elder is humble and prayerful, and recognizes the hand of God in all his ministrations, his influence for good will weaken and decrease. When he enters at first into the ministry, he feels weak and dependent upon Divine assistance. He is glad of the counsels of his brethren, and strives to profit by them, and the Lord seeing his faithfulness, tries him with more blessings, in order to test his value. When he speaks, the power of heaven rests upon him, he declares the Gospel and hundreds believe and obey, he lays his hands upon the sick and they are restored to health, he devises plans for the benefit of his Conference, and they prove successful, he counsels the Saints, they listen and obey, and looking around and seeing the work he has performed, he feels elated, exclaiming like Nebuchadnezzar, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" By this sin of pride, we are told, the angels fell, and it has caused rapine, discord and disorganization, wherever its unhallowed influence has gained an entrance.

"Man, proud man, dressed in a little brief authority, plays such fantastic tricks before high heaven, as makes the angels weep," and in order to be useful and have our labors rewarded by God, we must become as little children, and be filled with the spirit of meekness and humility. Look to nature, and we can find illustrations of this. The tall oak that rears its haughty head to the tempestuous sky, defying alike the summer's storm or the winter's hurricane, is swept often from its place, while the tiny fragile shrub nestling at the giant's feet, and bending its fragrant head to every blast, remains unscathed and uninjured. The lark that soars nearest the gate of heaven, builds its nest lowest on the earth, the nightingale that sings the sweetest, retires farthest into the shade, and the Saint who knows most of the purposes of Providence, to whom his heavenly Father reveals himself oftenest, is he who trusts not in his own strength, nor glories in his own talents, but humbly accepts them as gifts from God, to be used to his service and glory.

There are quite a number of young Elders occupying responsible and honorable positions at present in this Mission, and taking into consideration their youth and limited experience, filling them satisfactorily. Nor need the Elders who now arrive think that they are lowered, or that their gifts are not properly appreciated, if they should be called upon to labor under these young men. It is through acting properly on this principle, that so much success has attended the labors of those who believed like David, that it was better to be doorkeepers in the house of the Lord, than dwell in the tents of sin. Position should not be sought after by the Elders, in order that they might have an opportunity of exhibiting their talents to the world. A man acting as a Travelling Elder, has sufficient scope for the exercise of his abilities, as much so as if he presided over a Conference or a District; nor should any feeling of jealousy as to the success of others, or their rapid progress in the Church, be allowed to weigh with one of us for a single moment. We have now the young and the old blended together in the ministry in these lands, and we are confident that good will be the result. The fire and enthusiasm of youth will be tempered by the calmness and deliberation of age; the sire beholding the son pushing forward and gaining laurels, will remember his own happy and joyous life, when "the world was all before him where to choose," and the old lustre will come back to his eyes, and the old freshness to his heart, while the son, seeing there the fruits of a life well spent, in sacrifices and labors for the truth, will strive to do likewise, that his age too may be crowned with glory, and that "having turned many to righteousness, he may shine as the stars forever and ever."

July 1865
ARRIVALS.—We had the pleasure on the 28th ult., of welcoming twenty-seven of the brethren from Utah, who were appointed at last General Conference to come on missions to Europe. They left New York on the 15th ult., per steamship *Louisiana*, and after a pleasant passage of thirteen days, arrived here in good health and spirits. Their names are William Gibson, William A. McMaster, Stephen Hales, Joseph S. Horne, Henry Cumberland, Henry Barlow, John Parry, Abel Evans, Elias Morris, Griffith Roberts, Barry Wride, Richard J. Davies, Niels Wilhelmson, F. C. Swensen, Niels Nielsen,

ABSTRACT OF CORRESPONDENCE.

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Peter Hanson, C. C. Folkmann, Swen Larsen, Gustaf Ohlson, Soren Iversen, Christian Christiansen, L. P. Edholm, John Fagerberg, Andru' Larsen, Hans Hanson, Morten Lund and Hans Jensen. On Saturday the Scandinavian brethren proceeded on their journey to Denmark.

APPOINTMENTS.

Elder William Gibson is appointed to labor in the Sheffield District, under the Presidency of Elder Colin M. Gillet.

Elders William A. McMaster and Henry Cumberland, are appointed to labor in the Nottingham District, under the Presidency of Elder James Townsend.

Elders Stephen Hales and Joseph S. Horne, are appointed to labor in the London District, under the Presidency of Elder Isaac Bullock.

Elder Henry Barlow is appointed to labor in the Southampton District, under the Presidency of Elder Charles W. Stayner.

Elders John Parry, Griffith Roberts and Elias Morris, are appointed to labor in North Wales, under the Presidency of Elder William D. Williams.

Elders Abel Evans, Barry Wride and Richard J. Davies, are appointed to labor in South Wales, under the Presidency of Elder William D. Williams.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.

*President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

AMERICA. We have been favored with the perusal of a letter written by Elder Anson Call, of Callsville, on the Colorado, to his son who is laboring in England, from which we make the following extracts:—"You probably may wish to know something about this country. It is barren and sterile, very mountainous and said to be rich with minerals. A number of quartz ledges have been found near this place, but not proved up. The grass is mostly sand grass and that limited. The Colorado at this time is as muddy as the Missouri; the water is twelve feet above low water mark and is on the rise. I trust you do not trouble yourself about what is passing in this land as all is right with those who do right here and elsewhere; therefore be of good cheer and keep in mind the errand you are upon. Let your mind be fruitful in the knowledge of God, learn to know yourself and thereby you learn to know God and man. I have just returned from a walk up the river towards the narrows. These narrows are about six miles through, and frequently rocks almost perpendicular are on each side, from 100 to 1,000 feet high. The width from rock to rock as a general thing is from 100 to 300 feet being the channel of the river, the water passes sluggishly through the narrows and there is nothing to hinder navigation through them; the depth of the current at low water mark I judge to be from fifteen to twenty-five feet, it has never been navigated except by yawls, from the fact that business has never required it. Five miles above the narrows is the mouth of the Rio Virgin; this river is not navigable, and 25 miles up the Rio Virgin is the mouth of the Muddy, and two and a half miles up the Muddy the town of St. Thomas, where the brethren are fast locating, and

where there is a strip of good land 30 miles in length. 60 miles above this point are the Beaver Dams where brother Henry Miller is forming a settlement; and twenty miles above by way of the Rio Virgin is St. George. There are plenty of good bottoms along the Rio Virgin which are equally as good as the old Heber Cotton farm 7 miles below St. George. At the Muddy settlement St. Thomas, the brethren are extensively planting orchards and vineyards, where frost is seldom seen. Wheat, corn, and garden vegetables look well. I now return to the Colorado. There is a semi-circle which commences at the mouth of the narrows, and extends one mile and a half down the stream, and one mile back from the river. The town is laid out in this semi-circle, surrounded by high mountains, except a large wash from 10 to 20 rods wide, which is the only place of entrance except by water. This wash leads directly to the Muddy, Beaver Dams and St. George. The washes are dry except now and then a spring. These washes drain the country when rain falls. This valley is covered with muskeet-brush, muskeren, shaprel, willows, mountain ash, desert brush and various kinds of brush that I do not know any name for, there is no large timber. On the opposite side of the river the mountains are very high. There is an abundance of rock on the survey for building purposes, also plenty of limestone of a good quality, and there is plenty of flood wood continually passing in time of high water. It seems from appearance that the river rises sometimes as high as 25 feet above low water mark. I am daily expecting the arrival of a steamer from San Francisco, with a cargo of goods for W. Jennings and other parties. This steamboat will bring the roofing for the warehouse and other buildings, which are to be covered with pitch and felt; at present we are under a temporary roof. Should the European Saints at some future time come this route, they will in a few days travel be in the midst of our settlements. I trust you will be faithful on your mission, and warn the people as your predecessors have warned the people of this nation, for you readily see that the predictions are rapidly fulfilling which you have been acquainted with from your earliest recollection. Pay strict attention to the instructions of your presiding officers. Seek to obtain the spirit of the Prophets, and retain it. Then your labors will be successful, your joy full and life cheerful, for this is the lot of all faithful Saints." X

WELSH DISTRICT.—Elder Evan A. Richards, writing on the 28th ult., says:—"I have visited Glamorgan, Carmarthen and Pembrokeshire Conferences, under the direction of President William D. Williams, and have been preaching a great deal in the open air, sometimes to very large and attentive congregations, leading me to believe that the seeds of the Gospel have been sown in good ground, and that many sheaves will yet be gathered, still we have enemies to contend against. Brother Dell and myself called the brethren and sisters of four Branches together last Sunday, in order to hold a camp meeting. We met at Alltwn in the morning, and preached at 11 a.m., to a very attentive audience. We had a Saints' meeting at 2 p.m., and then, according to appointment, met at 4 p.m. in a village called Pontardawe, but before we reached the place, there were a number of apostates preaching, but the substance of their discourses amounted to very little but lying and railing against the Authorities of the Church. We deemed it wisdom to leave them as beneath our notice, and went to another place, where the Lord had prepared a large number of attentive listeners, for which we felt thankful, and for the power given us to promulgate the truth to the people. Nothing gives me

"more joy and consolation, than to know that I am doing what is right and acceptable in the sight of God and of his servants. The Saints composing the various Conferences through which I have travelled, feel well, and seem determined to strive and live up to their privileges and blessings."

SWISS AND ITALIAN MISSION.—Elder Joseph Weiler writing from Est, Holland, on the 3rd ult., says:—"I told you in my last letter that I purposed leaving Rotterdam, and visiting in the country, so after writing you, I took the boat in the morning for Bummel, and there met with brother Bune, who had come with horse and wagon to take me to his house. After an hour's ride in a regular old Dutch outfit, I arrived in Est. It is a small place, and the news soon went through the town that a "Mormon preacher" had come. Brother Bune is a wagon maker, and his whole attention seems to be occupied with the Gospel, so much so that he has sold his house and land intending to emigrate, and I feel assured his wife will soon come forth and embrace the truth. I have answered many questions since I came here, and borne testimony to several of the truth of the Work. I feel that when I am better able to converse with the people in their own language, I will yet be able to do good. Yesterday one of the brethren came from Henkelum to see me, but reports things as being rather dull there. I shall visit it in the course of a week or ten days, and trust that by that time I will be able to give you a full report as to the state of the Mission."

CORRESPONDENCE.

ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, July 21, 1865.

President Wells.

Dear Brother,—As a period of four months has elapsed since I last represented my field of labor, I feel that it might be satisfactory to you to receive a few lines, acquainting you with the present condition of this District. I think I can now say, that I have visited nearly every place where a meeting could conveniently be held, and although it may appear strange that I have been over four months accomplishing this; yet, when I inform you that I have had to travel over an area of eight hundred miles, (a good share of which has been on foot) and in consequence of business have had to visit some Branches more than once, you will perceive that I have been pretty steadily employed, physically as well as mentally. In my travels I find that one universal spirit prevails amongst the Saints, as well as those who preside

over them in the several Conferences, and that is to do right. There are, however, a few exceptions, and those as usual, give a great deal of unnecessary trouble, they generally have some fault to find with those amongst whom they are more or less associated. I find that this spirit invariably precedes apostacy, and breeds a corroding ulcer in the Branch where it is not checked in the bud.

As Elder F. Merrill's health was poor, he accompanied me over to the Channel Islands, where we were gladly received and treated with great kindness by Elder C. Horman (who presides over that Conference) and the Saints under his jurisdiction. We remained four Sabbaths in Jersey, and held twelve meetings in Zion's Hall, which is used for public worship by the Saints. Some of the meetings were advertized, and this caused a number of strangers to attend who paid great attention, and appeared highly interested in the remarks made by us. Elder Horman informs me by

letter that one who was present at the last meeting was a Wesleyan local preacher, that he said he felt that I preached the Gospel of Christ, and that we no doubt had truth on our side. Since then a Church of England minister has sent to borrow some tracts of brother Horman and obtained the Voice of Warning to read, (his motive of course unknown). On our return we visited Guernsey, where we found a few Saints who treated us with no little kindness, for which may the Lord bless them. Taking everything into consideration the Saints on those Islands are feeling well, and I can testify they are a good people. There are also a good number of honest-hearted souls who have not yet received the Gospel, and they are surrounded by some of the foulest and most damning influences that ever infested the abode of man. Nothing but the power of God could have kept them faithful in the midst of the darkness and tradition, against which they have to contend day by day. Elder Shurtleff writes me that things are going on pretty well in the Dorsetshire Conference. Since I left they have carried on outdoor preaching, where it was convenient. Elder Beck writes me that all is right in the Reading Conference. Brothers Merrill and Donnellon are getting along fristrate in this Conference, we are all enjoying good health, and I will say for the brethren, that I never wish to labor with a better disposed set of men. They are humble, and united with me in the rolling forward of the Work. I can say this, also, for the majority of the local Priesthood. This is the secret of our prosperity as a people, and wherever we can see unity and obedience, there we see the foundation of future greatness, happiness and exaltation, and not only do I look for it in the future, but I realize that this state of things has already commenced, and is enjoyed by the faithful amongst the Saints of the Most High. I thank my Father in heaven for his blessings, knowing that they have been many; and may the choicest of the gifts of heaven rest upon you and all the leaders of this people is the sincere prayer of, your brother in the Gospel,

CHARLES W. STAYNER.

LEICESTER CONFERENCE.

Whitwick, July 28, 1865.

President Wells.

Dear Brother,—Having been laboring now about six months in this Conference, and knowing your desires are to hear from the young Elders under your watchcare, I send a few lines expressive of my wishes and feelings.

I can truly say the Lord has been with me and blessed me abundantly. When I first came out inexperienced, I felt to exclaim, What am I that so great an honor has been given me, and what is there in me that the servants of the Lord should call me to labor in the ministry? I thought then that I required to be taught, instead of being sent to teach others; but the Lord's ways are not as man's ways, nor his thoughts as man's thoughts, for he has promised, as our day is, so our strength shall be, and I can say I have experienced all that was promised me, and more. The few months I labored in the Essex Conference, under the kind and fatherly instructions of brother George Sims, were the means of my learning many principles that will always be a source of pleasure to me, as well as of instruction to others, and both in that Conference and in the Leicester Conference, I have always received the kindest attention.

I rejoice in my labors more now than ever I did before, and do not for one moment regret leaving my home for the Gospel's sake, (for I am the only one out of a large family who has embraced the Gospel). I have raised my warning voice to the inhabitants of this part of the country, but we do not see many signs of an ingathering, for "gross darkness covers the minds of the people," and they are deaf to the voices of the servants of God, not being aware, probably, that after their testimony His judgments will follow. This Conference is in a good condition, the local Priesthood are united, the Branch Presidents energetic, and the Saints, as a whole, living up to their privileges, although there are some exceptions.

I am, your brother in the Gospel,
EDWIN H. TUPPS.

SUMMARY OF NEWS.

ENGLAND.—The laying of the Atlantic Telegraph Cable is progressing satisfactorily. Upwards of 900 miles have been paid out.

FRANCE.—It is announced by the Paris correspondent of the *Morning Advertiser*, that the Emperor of the French intends sending one of his aides-de-camp on a special mission to America. A strong feeling of exasperation with the American Government is said to prevail in France, which has been increased since the conviction and execution of the Southern conspirators, and the general impression in Paris appears to be that, indisposed as the French people are for war, they would willingly sacrifice their material prosperity to measure arms with the Government of the United States. A most cordial and united feeling, however, exists at the present time between France and England.

AFRICA.—It is stated in a letter from Jeddah that Captain Cameron, Her Britannic Majesty's consul in Abyssinia, has been relieved of the fetters in which he was solong arbitrarily confined, and that his complete release is shortly expected. King Theodore still keeps fettered hand and foot M. M. Stern and Rosenthal, the German Protestant missionaries. His Majesty is very ill-disposed towards these two gentlemen, for having ridiculed his claim of descent from Solomon and the Queen of Sheba.

BRAZIL.—Intelligence has been received of a severe naval engagement in the river Plate. The Paraguayans attacked the Brazilian fleet near Corrientes on the 11th of June, when the Paraguayans were defeated, with the loss of 1700 men, and the destruction of nearly all their vessels of war.

CONSTANTINOPLE.—If official returns are to be believed, the cholera has considerably spread since the last report. If, on the other hand, the assurances of physicians and the results of private inquiries are to be credited, it is very doubtful if a single case of real cholera has yet appeared in or near the capital. Where the evidence is so conflicting, it is therefore difficult to report with any degree of confidence on the situation. 277 cases, in all, 'of cholera,' have appeared in the capital and the Bosphorus villages, since the first importation of the disease by the Moubir-Sourour. Of these 155 have, it is said, ended fatally. The special report of the Naval Hospital yesterday gives 21 new cases and 7 deaths, whilst for the city generally the return was 21 deaths from the epidemic.

PALESTINE.—Great armies of locusts have made their appearance in the east, first in Jaffa, and from thence travelling to Nazareth, where they have destroyed all the fruit and grain, and left the entire country desolate. A murrain had also broken out amongst the cattle, and serious fears were entertained for the results of these calamities.

AMERICA.—The absorbing topic at present in political circles is the rumored intention of the Government to cause the evacuation of Mexico by the French, and their ally or agent, the Emperor Maximilian; in short, people say that President Johnson has determined to vindicate the Monroe doctrine, this being the purpose for which General Sheridan was ordered to collect an army of one hundred thousand men, picked troops, on the borders of the Rio Grande. All show of resistance has ceased on the part of the "rebels," and yet, large reinforcements are on their way to swell the numbers of Sheridan's army to still more formidable proportions. It is asserted that General Steele, who is under Sheridan's command, has demanded from the Imperialists the ordnance given them by the Confederate General Slaughter. This demand, will be insisted upon; enforced, if necessary; and, what is more, the Mexican Imperial Government will be requested to surrender to this Administration the ten thousand Confederate soldiers who are said to have taken service in the armies of Maximilian, and who, it is feared at Washington, will form a nucleus for an ever-increasing force of Southerners, which may at some future time menace the peace of the United States.

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